TEXT OF THE CONFERENCE OF DR JACQUES PELBOIS - MARCH 1989

"THE GLORIOUS CROSS: THE ONE CONSTRUCTIVE REVOLUTION"

We shall, first of all, invoke the Holy Spirit:
"Come, Holy Spirit, fill the hearts of your faithful, kindle in them the fire of your Love, and You will renew the face of the earth."
St Joseph, pray for us.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The subject of today's conference is:
"The Glorious Cross: The One Constructive Revolution," You see that we are at the heart of topicality.

In our days, in 1989, Revolution is much more the order of the day than the Glorious Cross. Well, the years in which we are living appear very much to offer a decisive choice for a great many individuals, peoples and nations between the Peace of Christ around His Cross at last honoured, accepted and lived and, on the other hand, the implacable tribulations of the way of revolution.

We intend to meditate on the obvious contrast between these two human trends. If the breath of Revolution haunts spirits, the masses and everything including theology, the Cross, recently requested in Christ's Message at DOZULE, is ever present, alas!, in current events. Planted at the heart of mankind's history, it appears incapable of being uprooted from it, even if people have decided to ignore it until the end of the world. Dozule shows us once more that the Cross is also Jesus, that "the Glorious Cross," says the Message, "is also the risen Jesus" (16th app.). The risen Christ shows Himself there to be quite close to us both by His presence of Light and Goodness and by specific orders. With an infinite patience, the Holy Spirit secretly suggests to us to take this Message into consideration and to carry out these orders. Well, in spite of much rejection, there still remains today a Church sufficiently humble and alive to recognise the call of the divine Shepherd, to understand Him and, finally, to obey Him.

But first, let us summarise, for those who still don't know it, the event of DOZULE.

The Church is still reserved on its subject. In spite of the reply given by the Roman Cardinal responsible: "The matter to be followed with the same prudent vigilance" - this letter of Cardinal Ratzinger dates from 25.10.85 - and in spite of a change of bishop, the prudent observation asked for by Rome continues.

Taking place in Normandy, it concerns a worker's wife born in 1924, Madeleine. She is the mother of five children. For years she had neglected her religious duties. She had been receiving the sacraments anew for only two years, but with a wonderful fervour. On 28th March 1972, the second anniversary of her conversion, after the departure of her husband for work, praying to the Holy Trinity, she saw from her window, on the High Mound which overlooks her house, an enormous luminous cross. Without understanding them, she heard resound as in a church, very loudly, three Latin words:
- Ecce crucem Domini!
- Behold the Cross of the Lord! translated her Parish Priest, totally astonished at hearing her speak Latin.

She saw the cross six more times. In the course of 49 apparitions she received a hundred or so other texts from Holy Scripture or from the Liturgy, which she didn't know at all. About twenty or so of these texts are in Latin. She transcribed them phonetically.

Above all, she was given a request that the Church construct, on the High Mound of Dozule, a luminous cross 738 metres high. Why shouldn't the Redemption of humanity by the Word of God made man be celebrated by a suitable monument - still non-existent - and much higher than the Eiffel Tower which commemorated, in Paris in 1889, the

centenary of the rights of man?

We shall approach the very important Dozule Message only from the angle of Christ's silences: From 1972 to 1978 they were more or less long, underlining each time that the Message had been misunderstood or disregarded.

In the first year, from 28.III to 27.XII.72, Madeleine saw the Glorious Cross seven times. In fact, after a brief introduction, everything was asked for in less than two months - November and December 1972. Here it is: "It is necessary to save all sinners who do not love Jesus. Penance! Penance!" "Tell the priest - this is the first request addressed to him, on 7th December 1972 - to see to the erection, on this spot, of the Glorious Cross, and at its foot a sanctuary..."

Fifteen days later, a delicate preparation of spirits for the exceptional height of the cross still begins with: "Tell the priest..." Then, the next day, "Tell the Episcopal See that the priest must not leave his parish before the accomplishment of his task..."

And, on 27th December 1972, the feast of St John, "Proclaim the wonderful deeds of Him who has called you out of darkness (where we all are today as yesterday) into His marvellous (supernatural) Light." All the requests were already complete. Now, there followed nearly six months of silence. Why? Did men put into practice what had so clearly been asked of them? Jesus is patient, but all the same! Without a fuss, without banging on the table, He remarked at the end of six months that He is the First and the Last...and All that has been given to us... In Latin, reminding everyone that this is serious and even formidable - "terribilis" - He reiterated His order: "Give the order to the Episcopal See..." As for you, "be good enough to come here each First Friday...until the elevation of the Glorious Cross."

The following month, on Friday, 6th July 73, "Go tell the Episcopal See all the words I have dictated to you."

Well, in August, Jesus didn't come. Why? Madeleine knows well: she didn't do what was ordered, she didn't go to the Episcopal See... Also, with the priest and Sister B., she will at last manage to go there. The reply of the Bishop: "If this comes from God, it will persist!" Return to Dozule with joy. And, the following month, on Friday, 7th September, contact with Heaven was reestablished in joy and exultation: "Rejoice, rejoice without ceasing in the Lord...as this servant overflows with joy in the Light she discovers...Be humble, patient, charitable..." penitent and, above all, prayerful: Here is a short daily prayer. And thus "you will be My friends if you do what I command you."

On the subsequent First Fridays, with a faithfulness which responds more than abundantly to Madeleine's obedience and our own, Jesus returns. Madeleine is overwhelmed by the splendour of His Goodness and Light. He gives the details regarding the Cross and, in spite of the "general cataclysm which must happen to this generation," ours, remain joyful, for "the Sign of the Son of Man is appearing."

On Friday, 2nd November 73, Jesus specifies the threat (partly revolutionary) hovering over humanity. It is "the time of supreme effort by Evil against Christ... Satan has taken possession of the whole face of the earth." Jesus' voice is very sad. He speaks to the dying repentant of His mercy, which must be proclaimed to them. Again He leaves a serious message for the Bishop.

And on the following First Friday, contrary to the programme He had set up, Jesus again did not come. Was a personal message communicated to the Bishop? If so, were Jesus' requests put into practice? Alas...

On Friday, 4th January 74, Madelein experiences the terrible anguish of a happily transitory blindness, then, after the ordeal, her joy is indescribable. It was undoubtedly a prefiguration of the bitterness of sin and of the exultation which occurs after death in the light of salvation. She must kiss the ground three times in penance for the lack of faith.

After each Communion, she will have to make a representation of the Cross (and we like her) by crossing her hands on her heart. So a penitential apparition, just like the lack of an apparition will be in the following month of February.

Madeleine must await 1st March. Jesus again proclaims Who He is - something people had failed to recognise: "I am the Light of the World." He asks mankind three times

for penance. Then He shows Himself in the true brilliance of the Transfiguration. Graces asked for will be granted. It is enough that they be asked for, for them to be granted.

But, if humanity persists in its ways, the catastrophe threatening it will be allowed by God. The formidable "green light" before this catastrophe from now on becomes a future reality. At this price Peace and Joy will then be established. But, in that case, why procrastinate so stubbornly instead of carrying out the very simple requests of Jesus?

On the First Friday of April 74, priests were again reprimanded: "You,priests who have charge of accomplishing...etc," and called "men of little faith."

And there follows the extremely rare grace which no man had received since the apostle Thomas: "Say this to them: I have just touched His hands." Moreover, Jesus leaves behind the grace of a pool to be dug out, from which will come forth purifying water for all.

The following month, Jesus has to repeat again: "Tell the Church to send the Message all over the world." That was on 3rd May 74 and, to everyone's astonishment, nearly fifteen years later, this order is a dead letter.

"Find eleven people in this town who will be my disciples to work for the erection of the Cross...without any personal advantage." Was this realised beyond the fitting out of two houses, which should now be filled?

Graces overabound nevertheless and, at the end of this month of May 74, all the Christian Mysteries from the Incarnation are shown, one by one, to Madeleine. In correlation, Jesus reiterates for the last time His requests, adding a time limit to them:

- His request to proclaim the Message to the world,
- His request to erect the Glorious Cross and a Sanctuary and, thereupon, He added: "This is the end of My Message."

The time limit set is the end of the Holy Year 1975. And here appears the unimaginable and truly extraordinary inventiveness of the divine Mercy to prolong this Holy Year for as long as will be necessary by the simple recitation of the magnificent "Novena of the Mysteries of Christ the Redeemer." There is a sufficiently large number of us for it to have been recited every day, and the Holy Year when the Cross should have been erected therefore continues.

Thus were concluded, on 31st May 74, Jesus' official requests to mankind. His last sentence is for the Bishop: "Then go and see the Bishop. You will tell him that God has sent you. Give him the entire Message. And let him get to know it. Then the doors will open. The Bishop's heart will melt." Full stop.

But in actual fact everything took place as if the words dictated by Jesus had been uttered in the direction of an insuperable indifference, like in a vacuum.

In June, July and August, Jesus, who had wished to return every First Friday, did not appear. As a matter of fact, He appeared only once, but remained silent. Nevertheless He will send, without any rain, therefore miraculously, the purifying water He had promised. It appeared 99 days after the digging of the pool, so well after the fifty days stipulated in order to spare humanity a general disaster: "Woe to the whole of humanity if..." This utterance was from 3rd May.

In August and September 74, Jesus sent in His place the Archangel St Michael. In the subsequent months He no longer appeared. But, on All Saints' Day, He allowed Himself only to be heard around the Sacred Host which sparkled. It was to remind that "the great tribulation is near" and that "His Words are irrefutable" and that "they will never pass."

What an incredible aberration, therefore, on the part of those who don't want to hear them!

And yet the DOZULE Message, already complete, will experience once more an immense resurgence of pure Mercy beginning from Lent of the Holy Year 75...Every Friday of Lent Jesus began each time with these words: "Tell the priest, tell the priest, tell the priest, tell the priest...to take the Message to those who have the charge of carrying it out...They must not be blind...They will have no other signs." And to

Madeleine: "Persevere in prayer, fasting and abstinence" (26th app.).

Beginning on Good Friday of the Holy Year, Jesus Himself repeated and asked that the new prayers He gave to the world be spread and said during processions. And He did so on this day of special penance (Good Friday of the Holy Year 75), in the Church of the very priest who had, until then, received and checked all His Messages, without, alas, following them up as required, therefore without putting them into practice.

Throughout the whole course of the Holy Year, these Messages of Mercy begin with the same words: "Tell the priest..." In spite of that, Jesus brings Himself to give directly to Madeleine, to a laywoman, the order to proclaim His Message (31st app.). On the First Friday in July, He dictates a Message to the Pope, addressing this text Himself, to begin and finish it with "to the Head of the Church."

In September 75 He implores "the priests and nuns entrusted with the Message not to let humanity run to its perdition." He reminds them Who He is. His words are actually those of the heavenly Father.

For the end of the Holy Year, He gives and prays Himself with Madeleine the magnificent novena of Mercy which is in the same order as the novena of requests already composed 38 years earlier in Poland by Sr Faustina, the apostle of the infinite Mercy, and His first intention in this novena, on Christmas Day 75, is that "those entrusted with the Message listen to His voice," pointing out to them that they will be responsible "for great catastrophes in the four corners of the earth." Well, from that time we are experiencing these tragedies.

The novena from which so much Mercy overflowed was completed on 2nd January 76. And, for a number of long months (more than two years), since mankind had received His words without being willing to listen to them, Jesus no longer appeared and no longer spoke. Undoubtedly, Jesus only works in man and through him if He finds in him the freedom necessary for Love. Therefore our totally free collaboration is indispensable to Him , and to refuse to give it is to sin.

In 78, after two long years without an apparition, Jesus will speak to Madeleine who will see Him three times. Once, without seeing Him, she hears for the duration of a sigh: "Would you be good enough to hand over your manuscripts to the priest appointed by man." This is how, for one last time, the Bishop is mentioned, with all the connotations of purely human initiative and perspectives that that word brings with it.

Let us try to understand and interpret these long silences of Jesus. To do that, let us briefly re-read Holy Scripture.

Already in Leviticus (18:5) we find: "You will keep my laws...and you will find life in them." And in Deuteronomy (25:16): "Your God holds in abomination anyone who practises deceit."

In the Gospel, at the end of the Sermon on the Mount, St Luke records: "Why do you call Me 'Lord, Lord' and don't do what I tell you?...He who has heard and has not put into practice is like a man who built his house on sand, without foundations... The disaster which fell upon this house was great." Luke says again (8:21): "The faithful are those who listen and put into practice." Saint John (13:17) likewise, after pointing out that every believer is a servant of Jesus, says: "If you know these things you are blessed, provided you put them into practice." And St Paul (Rom 2:13): "It is not those who listen to the law who are just in the sight of God, but those who put it into practice." Saint Paul doesn't stop pointing out that practice is the visible expression of faithfulness to Jesus. Practice - and here is an age-old constant feature - is the touchstone of authenticity, We must not rework Jesus, or His words, to fit the whims of our expediency or of our ideologies. All the attacks against us of those opposed to Christianity would then become completely justified.

If Jesus asks of His Church, and if He awaits from it with such insistence the erection of the Glorious Cross on the High Mound of Dozule, it is because He has serious reasons for it. And an obstinate refusal to carry out His will can only give rise to serious situations.

During the Autumn of 87, a young soldier come up from Reims, after participating in the 3 o'clock prayer on the High Mound of Dozule, urgently called for baptism. His short leave allowed for his instruction, for a godfather and godmother to be found for him, and for his baptism. He received his baptism fervently - the same baptism about which John Paul II asked in France: "What have you made of your baptism?", that baptism which, before him, 3,000 other French soldiers, with Clovis and St Remi in their midst, had received at Reims. These soldiers wore, for a whole week, just like Clovis and his sisters, a white tunic - the symbol of their birth to new life. All this in the town from which our young soldier came.

Now, in the country of the great St Remi, not far from Laon, the former capital of the Francs, a woman mystic saw recently, completely set up and fixed in the ground, the Glorious Cross. This very secluded mystic called Bernadette shows us forcefully, in a Message she transcribed at the request of her Bishop, what, together with the Cross, is a gift from God. Let us quote her: "I approached the Cross...and I saw there its fruit of Love, and I knew that I was in the Truth...The Spirit said to me: "Go to your brothers...to bring them Light and Truth and Love. The gifts of Jesus' Heart are infinite. Its most important gifts are: the Holy Spirit, the Holy Virgin, the Eucharist, the Cross, the Gospel and the Mercy. (You noticed that the Cross comes even before the Gospel, and that if the four Gospels were written and Christ's Life lived, that was, therefore, very much with the Cross in view!) There are other gifts: the Church is a gift, the Priesthood is a gift, just like the Holy Mass, born of the fusion of two gifts of the Heart - the Eucharist and the Cross. These gifts all have their roots in the wood of the Cross. The Cross will triumph and will make the Heart triumph."

The DOZULE Message brings us all these gifts. Bernanos used to say that everything is grace. We understand now that everything is a gift to the one who is able to receive and to accept, that is to say, to obey. "I am the First and the Last and the Living One, and All that has been given you" (8th app.). "The Glorious Cross is also the Risen Jesus" (16th app.). Are we going to reject it for a long time to come?

At this point it is very necessary to perceive with the Gospel that no servant can serve two masters. Turning away from God, or simply neglecting His will through goodness knows what distraction, man turns, to the same extent, towards what is not God - towards money, for example, and towards the thousand problems of envy and strife which are inseparable from it, towards various revolutions and all forms of violence.

Let us now examine, in their contrast with the infinitely merciful call and offer brought by God to Dozule, the preoccupations round which contemporary man prefers to position himself. We shall see that, more or less directly, they are all geared towards a slide into revolution.

Let us note them, first of all, in our history of the past two centuries; then in the history which we are living today. And right in our Church. Perhaps we will at last understand better the eminently providential aspect of the Glorious Cross.

Two centuries ago world history opened onto the era of the great liberal democracies. First in America: This was the freedom won by the United States helped by a French expeditionary corps and La Fayette. Then, in France, the Old Regime, rigidly set in its old structures, collapsed under the blows of a celebrated Revolution, the bicentenary of which we are commemorating this year. On this occasion, some recent historians, like Jean Dumont, Albert Mathiez, Burke, Jean Chalon and others, are unmasking quite a pseudo-historical montage which has been rampant in France for more than two centuries, so true is it that violence and fanaticism still feed off falsehood and are nourished by it.

Let us mention some examples of it:

- The "taking" of the Bastille never took place, since the surrender of the fortress, white handkerchiefs fluttering in the wind and rifle butts in the air, was immediately agreed to by the governor and by its hundred or so defenders, for the most part invalids. It was agreed, in exchange for the letting down of the drawbridge, that all would be spared. But several, including the governor, were massacred forthwith.

- Another distortion of history: The King of France - his own writings have proved it - was a constitutional and democratic king, respectful of the power of the Assemblies and the will of the people. As for its Nobility, they took on, during the first three years, an important and free role in public affairs. Even in 1791 and in the Jacobins' Club, the royalty and the nobility were not at issue.

- The Queen Marie Antoinette was condemned, on the basis of false letters of treason, by a would-be President of the Tribunal, in actual fact a mere executioner's auxiliary. To this man, when she was about to die, the Queen calmly apologised. 75 per cent of today's television viewers exonerated her.

On the very day of the surrender of the Bastille to the People and, even more, on its first anniversary in 1790, the cries of the Parisian mob were: "Long live the Nation" and "Long live the King!" Everything could have stopped there, without the bloody excesses that ended in Terror.

- But what history, thus fabricated by persistent passions, has demonstrated worst of all is that the main point of the event begun in 1789 was...anticlericalism. According to the very secular Albert Mathiez, the revolutionary event "happened first in spirits, before moving on to public affairs." And according to the learned Spanish Jesuit Hevas y Panduro, a quasi-contemporary historian who viewed the event from the exterior, it was a case of - and this is his title - "a religious and civil Revolution." What demonstrates this quite clearly is the fact that, two years after the union of the States General, no-one in France called for the Republic (the very first republicans, known as "conspirators," only appeared more than six months after 14th July. Neither the Constituent Assembly called for it, nor did the Clubs, nor the local Governing Bodies and Assemblies. On the other hand, the event which all these authorities had just demanded and imposed unilaterally was the Formation of the Clergy by the state, and therefore the election of constitutional pseudo-Bishops, in other words the automatic rupture between the new Church in France and Rome. At the same time the monasteries and convents were closed and sold, the nuns flogged, and the former Bishops, who had in most cases voluntarily surrendered their property to the Nation, forced to flee. Basically, it was a case of a flagrant, sectarian attack against Christianity. It involved denying France, from then on, the role which has been hers since Christmas 496 - that of eldest daughter of the Church. The Revolution of 1789 preferred and imposed a national, lay, secular, salaried and electioneering Church. This is the main event - which people wished to conceal - but which precipitated confusion, falsehood, violence, financial collapse and war.

Let us recall, with regard to this, the prophecy given to the great St Remi, Bishop for 71 years and the principal founder of French Catholicism (the Pope, St Hormidas, had delegated to him all his powers in the Kingdom of the Francs and had himself instructed Clovis in the faith): "Learn, my Son," he said to Clovis, "that the Kingdom of France is predestined by God for the defence of the Roman Church, which is the only true Church of Christ...It will last until the end of time! It will be victorious and faithful as long as it is faithful to the Roman Faith. But it will be severely chastised every time it is unfaithful to its vocation."

But how often, in its pride, will this Kingdom wish to remain blind, so as not to understand its bloodiest defeats nor its most humiliating occupations!

Far from repeating itself, today's history inflicts upon us surreptitiously a revolution of a totally different style, but still more radical. The frenzied liberalism of 1789 is now succeeded by a socialism with a totalitarian inclination.

- There cannot be FRATERNITY for those who reject the One Father of all.
- There cannot be EQUALITY, exactly as in arithmetic, for those who cannot live in the presence of the infinite God, alone capable of levelling and equalising all our differences. The equality of men exists only before the Infinite One and thanks to Him.
- There cannot be LIBERTY for those who, themselves and of their own free will, indulge their needs and passions. The ONE GENUINE LIBERTY, capable of LOVE and of MAKING US LIKE GOD, is found only IN GOD.

Recently, Cardinal Paul POUPARD, President of the Pontifical Council for Culture, reckoned "that it's time, after two centuries, to be done with the divisive myth of the friends and enemies of the Revolution, of the friends and enemies of freedom. The facts," he said, "are stubborn and incontrovertible...The revolution objectively

persecuted and martyred the Church...It proclaimed the "rights of man"...but devised the scaffold!...In fact, it is today less a matter of extolling lofty, abstract principles than of living in concrete terms, in our day-to-day existence, the ideal of a fraternal humanity. As deep seated as our antagonisms might be, they no longer have any influence, and the main thing is the negation of the other!"

But alas! all these abstract objections, at last sized up and rejected, are today a new revolution of a completely different style which is surreptitiously imposed upon us. It is a happiness which is prefabricated, materialistic and therefore artificial, forced and quickly stiffling, to which we are cunningly induced.

This new revolution first invades political, economic and social realities - all that in the Gospel is called "the world": "My Kingdom is not of this world..." says the Gospel.

We are vigorously pushed and involved in an everyday fight against "unjust social structures," against "social acts of oppression and exploitation, against cultural and economic domination." The terms selected here are those of a Catholic prelate from Madrid. Amongst the laity, a Spanish minister observed about this same recent period that: "a new religious mentality would like the Kingdom of God to be realised through social progress" and "Christ to be a forerunner of modern socialist struggles." That's the whole problem!

We intend to reflect upon and to judge these facts first on the plane of the secular world, then within the new postconciliar trends discernible in our Church.

On the secular plane, first of all, there appear practical rules, which are also those of revolutionary penetration. It is enough to open one's eyes to easily discern them around us:

1. Revolutionary activity must be concerted, in other words, as on the signal of the conductor,to rise simultaneously in different sectors of opinion.

2. Revolutionary activity must unburden itself of any doctrinal foundation. It is essential for the fight itself (praxis) to be the whole matter and the constituent dimension of all spread of revolution. Without doctrine it is necessary to act, and to act is to extend the effects of the revolution.

3. This revolutionary fight must be equivocal. That can even surprise: the word "liberation," for example, will make us understand that it suits admirably a great variety of aspirations, for one is always wishing to liberate oneself from something. Very quickly, spiritual liberation has no more impact than a used spring.

4. One must, in this fight, confine oneself to insinuation. The climates thus created are catching and the atmosphere decisive. Look at what happens every day in the mass media: the atmosphere decides us!

5. In this way nobody will challenge the socialising moral violence, provided that the appearances are maintained - provided one speaks, for example, in the name of the "People of God" or of "nationalism" or even of the Gospel.

With these methods - which are entirely effective - the recommended procedure will be as follows:

1. To convince oneself and others of the basic injustice of the world. It calls upon a temporal justice which must, by force of action, replace every sort of theological faith, or internalisation, or any kind of yearning for a hereafter.

2. One will permit the hope of the realisation on earth of a justice achieved entirely through all and for all - happiness for everyone, no more, no less, and tomorrow if possible! Let us note in passing the perfect demagogy of a utopia like this.

3. To achieve this, we are assured, we must agree that, consciously or not, the wealthy are opposed to the development of the more destitute. It is therefore necessary to challenge their power of domination.

4. Let us note the imperceptible filching made here of free personal responsibilities (which are in play in actual fact): One substitutes for them the alleged role of social structures and mechanisms later called, under the pretext of scientific realism (!), "the inevitable class struggle."

5. In reality, what makes possible, protects and guarantees free initiative and private responsibility (always more fruitful than unanswerable mechanisms) is private property. It is a fact that all Popes since Leo XIII have vigorously defended it, while clearly pointing out that it should compulsorily be put to the service of the common good and to the benefit, when necessary, of the most underprivileged.

For all Popes, the right to property thus understood is a fact of nature and therefore a gift of the Creator. Without it there couldn't be just and, especially, fruitful social order. Private property guarantees the necessary priority of the human person (which is a reality and even a social moving force). This priority over society, whether most socialists like it or not, is only a form of reality, a form desired, controlled and organised by people and to serve them. This is Society and it is this of which the new Revolution wants to deprive us.

I think that you have thus seen why and how collectivism is an invincible inclination towards social totalitarianism. Without realising it, our electoral majorities in France have today reached the edge of this abyss.

What are now the inevitable reverberations of this in the Church? Unlike its Popes and unlike the courage of numerous priest-martyrs of two hundred years ago, we find that today our Church in France in its turn allows itself to be seduced, in considerable part, by the attraction of revolution.

One understands very well, and therefore can only excuse, the first initiatives of our clergy. In 1971, the date of the enquiry of the Episcopal Commission for the Working World (the CEMO) and of the Letter of Pope Paul VI to Cardinal Roy, it was evident that the Working World in its entirety was turned with all its hope towards marxist socialist communism, rejecting oppressive capitalism and opting in the majority for the class struggle, without which, it still thinks, social and economic injustices can only continue to crush it. In the Third World one also noted the sufficiently widespread success of this movement of thought.

Also, our Pastors asked themselves:
- What are the human riches of these aspirations?
- One would have to consider, with those concerned, their socialist option.
- Should pastoral standpoints not draw inspiration from this?
Such are the concerns of the CEMO.

That is undoubtedly why the social Doctrine of the Church, of which we have just recalled some salient points (on property, for example), found itself put under the tub. It was claimed to be superseded and devoid of concrete solutions. In our time, it is said, the essential problem is that of the injustice of the world. And it is inferred from this that the primary and most urgent step is to assist present day mankind to change its social structures and to establish in their place collectivist regimes.

In the Gospel itself, what must be aimed at before everything else is the kingdom of man (and we are right to say "man"!) and its justice. By the means we have described. This external demeanour will be the only test of the genuineness of an alleged inner spiritual life.

And it continues: If Jesus multiplied bread and changed water into wine, that was for mankind and not in view of the Sacrifice of Calvary and of the Eucharist. The maxim "God served first," it is claimed, diverted from the service of mankind. It is out of date. People forget that precisely this maxim allowed, in history, barbarity and slavery to be overcome. It is thus that by implementing, without doctrine, the marxist praxis which isn't named, people succeeded in overturning "in a glove finger" the whole Gospel. There remained only one quite small step to be taken for every single movement of the Catholic Action to agree to participate if need be in the class struggle and in a social revolution through violence. This step many have been cheerfully and openly taking for almost fifteen years now.

Since then people have relinquished the natural right and obligation of every man to be in all conscience the cause responsible for his own actions, and these are the exterior and social wheels which come to extinguish in each one, and then to carry away this inner moving force of generosity, faith and grace. As in so-called Popular Democracies, power is then irreversibly suppressed in favour of unaccountable social mechanisms, without competition or opposition, uncontrollable and willingly tyrannical. There will then be nothing but massive approval, in the order of 95 or

99 per cent of voices - the only possible reaction - for the party is unrivalled and the threat of some Gulag will impose its votes. These assertions are confirmed today by vast global experience which could be broken only by the proper recognition, requested by Christ, of His victorious and Glorious Cross.

All the deviations at present preferred to the Cross eventually end up in violence. We know this only too well through the thousand charnel-houses discovered and from the tens of millions of deaths in crematory furnaces and in Gulags. It is therefore important to be able to recognise in its main traits the blind mechanism of violence.

With Jacques Ellul, we must note that violence no longer turns up as it did in the prehistory of the simple animal instinct. At this end of the 20th century, for example, man does not content himself with practising violence, he looks at, observes and studies himself practising it. He discerns its multiple facets: it is physical or verbal, widespread or camouflaged, cynical or hypocritical, psychological and intellectual or handed over right away to henchmen, terrorists and executioners. It has become widespread on numerous planes - in propaganda, publicity, and in much disinformation, in many sectors of the economy - with all the bludgeonings imaginable and their occasionally scientific graduations. One can thus direct all the energies of a country or of a sector of opinion against a minority, a single man, or against even influential groups, and thus eliminate them either in dishonour, or in misery and suppression, or even in blood.

No country, no society is exempt from this, including those most highly advanced in science, psychology, morals, methods of adaptation, in Christianity. None is unscathed.

With regard to this, let us ask only one question: Why is it so difficult, once it has been introduced, to tear oneself away from violence? With Jacques ELLUL, here are our answers: It is that, first of all, violence is the contempt and denial of the other person. How then is one to find with him a dialogue , or even the slightest common language? It is also, for obtaining a social result, the act which is the easiest, the most direct and the most quickly effective. Why return, after that, to the laborious steps of civilisation? or to those costly ones of Christianity? Above all, violence is unjust and calls for vengeance. "Whoever takes up the sword shall perish by the sword," proclaimed Jesus (Mt 26:52). And it is then endless. Respites are only transitory and subterranean. As long as there will be men and grudges, violence will always re-emerge.When one is there, one stays there. Violence engenders violence and nothing else. The worst kind of all perhaps, says Ellul, is psychological violence. Through it man is mutilated, dehumanised before he is aware of it. No respect for man can emerge from contempt or crime. We see that Jesus chose the meek to possess the earth. Moreover, taking into consideration only its ends and its goals, violence is mendacious as regards the means it uses, and it justifies them all. The lie is its currency. Marxism even goes as far as setting it up into a system: the only truth is what serves it. Violence thinks only of self-justification. The explanation of the strongest, the storyteller observes profoundly, is always the best. Such is the strength of the bludgeonings and the pressures on opinion.

Under often deceptive appearances, whether it wants to or not, violence is therefore given to the same underlying identity, to continuity, to reciprocity in spates, and to the need for self-justification by all manner of lies.

Thus the modern Revolution, as underhand as it is, is committed irresistibly to the horror of destruction. The one of 1789, in a frenzied liberalism, took it out only on people and their heads. (I remind you that in Paris more than 60 per cent of the people decapitated were of working-class origin, and even very poor.) It took it out on people trying to detach them from Unity with God. Today Revolution goes still further: It is the free society, the work of man, intended by him for his service and happiness, which is surreptitiously snatched away from him. The end result of this broadening operation, desired or not, is to make him himself, without the possibility of reversal, the product and plaything of society. These manipulations work, in totalitarianism, through the modern substitutes for God, which are, at the moment, organised revolutionary penetration and, already, violence, and the last of which will one day be the Antichrist.

By contrast with the quasi-fatal leanings of revolutions, and with their historically proved culmination in inevitable violence, let us contemplate for a few moments the constructive work of the Cross:

The recent Council (Gaudium et spes 37) reminds us that "all human activity, thrown off course daily....needs to be purified...by the Cross and the resurrection of Christ."

The Cross is never the result of a process of thought or searching. But it is the fruit of an acceptance. Once accepted, it allows the courageous man to transcend the external necessities amidst which he finds himself and, even, the tendencies of his own nature.

Thus the cross truly taken up allows man to integrate himself harmoniously in any community, in any society and, if he so wishes, to attain, already in this life, mankind's common end which is God.

How can one ever love one's neighbour as oneself - including one's enemies - without accepting and offering up the crosses of which they are the opportunity? In the shadow of the Cross, the social law handed down by the Church is quite simple. St Augustine has given the most accurate and the most gripping summary of it: "It is to possess already the welfare of others rather than to possess any surplus!" From this evangelical root, a whole social Doctrine of the Church has today blossomed. Historically, this doctrine of charity has already produced the greatest of humanity's victories - over barbarity, for example, and over slavery. On this same path, how many peaceful fights are still proposed to us? Why not really take hold of the emblem of the Cross, so as to complete the social structure of genuine and solid Peace, completely directed in freedom towards the common good, and which then opens up to the Peace of God, to the real Kingdom which is at our doors, because the way to it, strewn equally with crosses and graces, is offered to us already in this world, and today, and this minute?

Faced with the revolutionary current which appears irresistible, faced with the falsehood and violence inseparable from it, man has only one resort, but that is supreme: Violence is answered by suffering. It is suffering accepted, offered and joined to that of Christ; it is therefore the Cross. At DOZULE, it appears already victorious and Glorious. That's undoubtedly why, and by every possible means, Satan is today pursuing It relentlessly.

The understanding of the Cross, "a knowledge of the Cross," Edith Stein - philosopher, Carmelite, deportee and martyr - tells us, "one can only acquire this knowledge if one is allowed to experience the Cross deeply!"

Today, the cross which gathers us at DOZULE every 28th March in great throngs, and every day at the hour of Christ's death in small handfuls, is still only a two-hundredth of the size desired for it by Christ.

But it completes Mary's signature inscribed on Her Miraculous Medal, exactly as on the land of France. Moreover, it mysteriously unites Fatima in Portugal, Mary's town, with that of Christ, Rome, the city of the Church. Thus it realises the dimensions of the New Jerusalem already indicated in the Apocalypse. Thus it unites the past life of the Church to that Universal Jerusalem which we implore of Heaven and which is not far from being born.

Still so small, the Glorious Cross is already today swollen with the sanctifying sap of the Crosses of persecuted and crucified Innocence. In Surbiton in England, one sees on these crosses the infant God, such as He is millions of times a year in our time - massacred on earth by the cutting forceps of the new Herods odiously dressed in white. This Cross of crucified Innocence is today all-powerful over the heart of God. It is the glory of the Glorious Cross.

Let us live intensely His Message of Peace, of Love, of Atonement and of Hope, in which the Sacrificed Lamb unites in Himself the Hearts of Jesus and Mary against hatred, slavery and death. That is the Redemption of Christ. He alone can identify with the mass of innocent victims of sin and evil in our world. This immense sacrifice will cease to be useless if we unite it to the immense Cross of Christ. These sufferings were already present and summed up in Jesus' Heart on Golgotha. We are all called to make them our own and to offer them powerfully, with the intention of atonement and out of love, in the name of all those who don't know how, or who cannot, or who will not offer them. In their stead, let us make present in our world the crucified divine Innocence. It is IT that will triumph over rejection, in other words, over sin.

On the other hand, let us not hesitate to make petition to all the competent authorities for worthy monuments to be erected to innocent victims, direct or indirect, of all revolutions, for all presidents of all countries of the world to have the courage and magnanimity to erect beautiful monuments in honour of the victims of all revolutions...

For all revolution victims, with them and through them, let us erect the Glorious Cross. May it be blessed and glorified! For Jesus said: "You are My friends if you do what I command you" (10th apparition - 7.9.73; Jn 15:14).

This conference doesn't prejudge in anything either the possible development of the Canonical Inquiry or the decisions which our new Bishop, His Grace Pierre PICAN, may possibly be called upon to take, decisions to which we declare that we are resolved in advance to submit.

You can obtain all the documentation on the Dozule Message, like the duplicated text of this conference (10 French Francs) and the corresponding cassette (25 Frs + postage = 30 Frs), by ordering them from the following address:

LES AMIS DE LA CROIX GLORIEUSE, 171 rue de l'Universite, 75007 Paris, FRANCE. Giro Account Number: 21 228 53 E Paris. (Remittances (with order) in French Francs - either by credit transfer to the above account or by bankers' draft payable to: "LES AMIS DE LA CROIX GLORIEUSE"; air mail extra for overseas orders.)

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